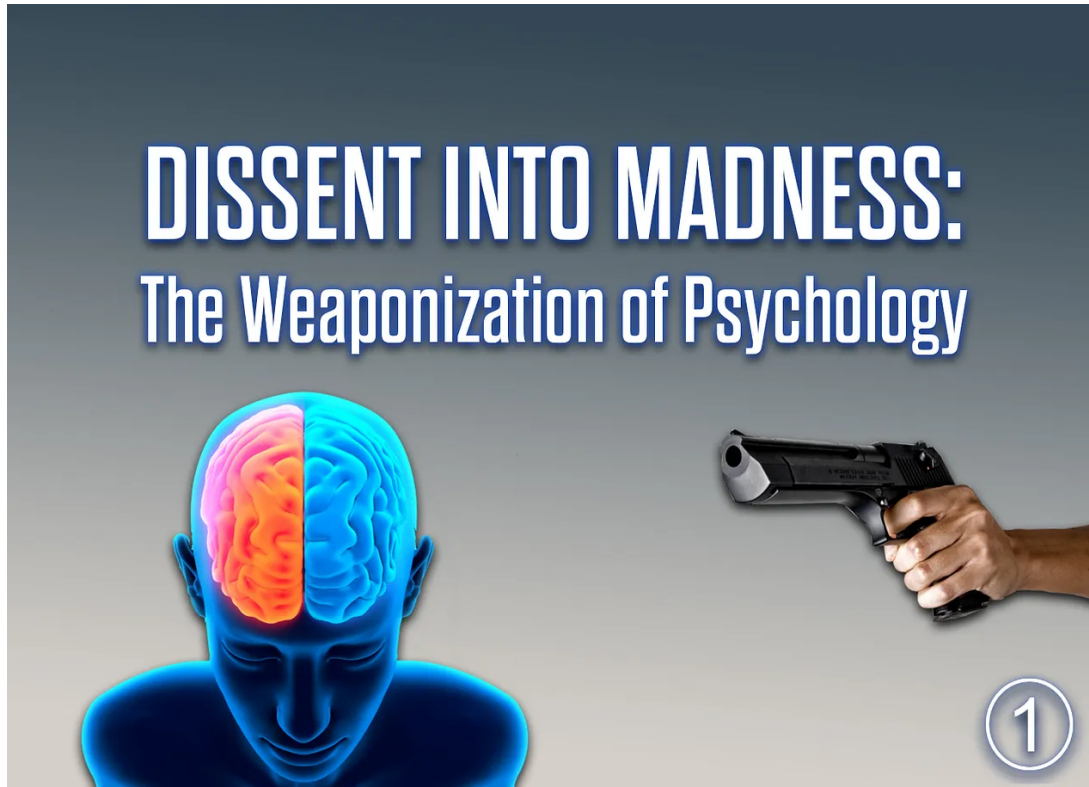


Dissent Into Madness: The Weaponization of Psychology



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by James Corbett

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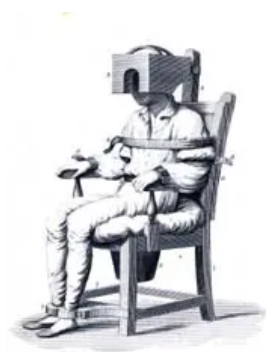
"[WA State Bill Will Send Political Enemies to Psych Wards](#)" blares a recent headline from Kurt Nimmo's Substack.

The bill in question, Washington State Legislature House Bill 1333, "[Establishing the domestic violent extremism commission](#)," would, [according to its critics](#), "criminalize thought and expression under an invented category of offences called 'domestic violent extremism'" and allow the state's attorney general to "prosecute some people for words and speech, rather than violent acts."

Although there is nothing in the bill itself declaring that "political enemies" of the state will be sent to "psych wards," the idea that psychologists and psychiatrists might be employed on such a "domestic violent extremism commission" to diagnose political dissidents with some form of mental disorder is not a misplaced one.

In fact, as it turns out, there is a long and worrying history of psychiatry being used as a weapon to silence those declared to be enemies of the state. And, more worrying still, recent events have demonstrated that—far from being a relic of the past—the pathologization of political dissent is becoming even more widespread than ever before.

The Bad Old Days



The history of psychology is, to a large extent, the history of cruel and unusual punishments meted out by rulers on political dissidents.

That psychology has always been a convenient tool for the ruling class to wield against dissenters may seem like a controversial observation at first glance. But this is precisely what the most mainstream of establishment sources tell us . . . when they're talking about the establishment's enemies.

In 1983, for example, Dr. Walter Reich was afforded prime journalistic real estate in America's newspaper of record, *The New York Times*, for a lengthy report on "[The World of Soviet Psychiatry](#)." After reporting that the 1977 congress of the World Psychiatric Association in Hawaii had voted to condemn "the systematic abuse of psychiatry for political purposes in the U.S.S.R.," Reich notes that "Western concern over psychiatric abuse in the Soviet Union had only grown" since the congress' vote and that "the Russians were in danger of being suspended or even expelled from the international psychiatric organization."

Reich then spends the majority of the rest of his 6,000-word article contrasting the American approach to mental health—in which "psychiatric treatment has become acceptable enough during the last few decades for people in emotional distress to seek it out"—with the Soviet approach—in which "the need for psychiatric care is more likely to be seen as a cause for shame."

The Soviets, we are told, had taken the honourable study of the human mind and weaponized it, turning it into an instrument of political oppression.

For years, Soviet psychiatrists had been accused in the West of diagnosing as mentally ill political dissidents they knew to be mentally well. According to both Western critics and Soviet dissidents, the K.G.B.—especially after it was taken over in 1967 by Yuri V. Andropov, now the top Soviet leader—had regularly referred dissidents to psychiatrists for such diagnoses in order to avoid embarrassing public trials and to discredit dissent as the product of sick minds. Once in psychiatric hospitals, usually special institutions for the criminally insane, the dissidents were said to be treated with particular cruelty—for example, given injections that caused abscesses, convulsions and torpor, or wrapped in wet canvas that shrank tightly upon drying.

Lest the reader be left in any doubt as to his message, Reich states it clearly later on in the piece: "[T]he experience of Soviet psychiatry had a lot to teach," he tells us, "about the vulnerabilities of

psychiatry to misuse wherever it is practiced."

To be sure, Reich isn't wrong. The horrors of the Soviet psychiatric system—in which political dissidents were routinely diagnosed with "sluggish schizophrenia," psychiatric hospitals were used as temporary prisons during periods of protest, and troublesome rebels were kept in medically induced comas or drug-induced catatonic states for extended periods of time—has been well documented in numerous mainstream sources, both [popular](#) and [academic](#). But these horrors were given their most poignant expression in [the words of Alexander Solzhenitsyn](#):

The incarceration of free thinking healthy people in madhouses is spiritual murder, it is a variation of the gas chamber, even more cruel; the torture of the people being killed is more malicious and more prolonged. Like the gas chambers, these crimes will never be forgotten and those involved in them will be condemned for all time during their life and after their death.

As Reich correctly observes in his report, the Soviet pathologization of dissent does indeed serve as a warning that psychiatry is vulnerable to being misused "wherever it is practiced." But, by a funny coincidence, these concerns only ever seem to come up when psychiatry is being "misused" in countries that are on the US State Department's enemies list.

Thus, there are no shortage of sources that will tell you about:

- the abuses of Nazi psychiatrists, who sat on planning committees for the [Aktion T4 euthanasia and sterilization program](#) and who directed the Nazi regime's horrific (and failed) attempt to eradicate schizophrenia by [systematically killing off Germany's schizophrenic population](#);
- the [abuses](#) that Japanese psychiatrists inflicted on their patients during and immediately after WWII, resulting in an abnormally large number of patient deaths;
- the Cuban revolutionary government's [use of psychotropic drugs and electroconvulsive therapy](#) in order to obtain information from, punish, demoralize, coerce, subdue, terrorize, and cause psychological damage to those deemed a threat to state security;

... and any number of similar examples of psychiatric abuse by governments at war with or in the crosshairs of the US government.

Often excluded from this analysis, however, are the horrific abuses that psychiatrists in the West have inflicted on their patients in the name of state security.

For example, while the history books will rightly condemn the horrors of the Nazi eugenic sterilization program, they seldom explore the roots of that program. As it turns out, those roots were in the Kaiser Wilhelm Institute of Anthropology, Human Heredity, and Eugenics, which was [funded by the Rockefeller Foundation](#). What's more, Ernst Rüdin—the director of the also-Rockefeller-funded Kaiser Wilhelm Institute for Psychiatry and one of the key architects of Germany's eugenics program—[modeled the Nazi eugenics legislation](#) on America's own "[Model Eugenical Sterilization Law](#)."

In fact, America's first professor of psychology, James McKeen Cattell, helped bring the eugenics pseudoscience to the shores of America in the first place. Having befriended Francis Galton, the progenitor of eugenics, during a trip to England in 1887, Cattell returned to the US with an enthusiasm for the idea. He later [wrote a letter to Galton](#) bragging, "We are following in America your advice and example."

Still further back in history, Benjamin Rush—one of the founding fathers of the United States and the man officially recognized by the American Psychiatric Association as the "father of American psychiatry"—made early contributions to the weaponization of psychiatry by inventing a number of mental disorders to pathologize dissent. The most notable of these made-up disorders was "*anarchia*," a type of madness Rush [defined](#) as "an excess of the passion for liberty," which "could not be removed by reason, nor restrained by government" and "threatened to render abortive the goodness of heaven to the United States."

And what did this "father of American psychiatry" prescribe for those he deemed to be suffering from mental illness? Well, for starters, he "[treated his patients with darkness](#), solitary confinement, and a special technique of forcing the patient to stand erect for two to three days at a time, poking them with sharp pointed nails to keep them from sleeping—a technique borrowed from a British procedure for taming horses." He also invented two mechanical devices for the treatment of the insane: a "[tranquilizing chair](#)," in which the patient's "body is immobilized by straps at the shoulders, arms, waist, and feet [and] a box-like apparatus is used to confine the head," and a "[gyrator](#)," "which was a horizontal board on which torpid patients were strapped and spun to stimulate blood circulation."

Rush's apprentice, physician and outspoken germ theory critic Samuel Cartwright, made his own contribution to the field by inventing a disorder he named "[drapetomania, or the disease causing negroes \[slaves\] to run away](#)":

The cause in the most of cases, that induces the negro to run away from service, is as much a disease of the mind as any other species of mental alienation, and much more curable, as a general rule. With the advantages of proper medical advice, strictly followed, this troublesome practice that many negroes have of running away, can be almost entirely prevented, although the slaves be located on the borders of a free state, within a stone's throw of the abolitionists.

Yes, the history of psychiatry is replete with examples of political dissidents, unruly populations or other "social undesirables" being labeled as insane and sent to the madhouse . . . or worse.

But that was *then*, many would be inclined to argue. This is *now*. Surely psychiatry isn't used to suppress dissent any more, is it? . . .

The Bad New Days



... It sure is! And I'm not just talking about psychiatric repression in some backward, evil dictatorship like Russia. (Although, to be sure, [there is that, too](#).)

No, once again, it is the "liberal," "enlightened," "free and democratic" West that is leading the way in weaponizing psychiatry against the masses. And, incredibly, the wielders of this psychiatric weapon don't try to hide the fact, but have instead actively sought to codify it in their "bible."

Since 1952, the American Psychiatric Association has published the Diagnostic and Statistical Manual of Mental Disorders, or the DSM, as a guideline for the classification and diagnoses of mental health issues. Commonly referred to as the psychiatric diagnostic bible, the DSM, [according to the APA](#) itself, "is the standard classification of mental disorders used by mental health professionals in the United States and contains a listing of diagnostic criteria for every psychiatric disorder recognized by the U.S. healthcare system."

Critics have long questioned the influence that Big Pharma has had in pressuring the APA to diagnose more and more behaviour as "abnormal" in order to prescribe pharmaceutical interventions to a greater and greater percentage of the public.

Concerns over Big Pharma's influence on the creation of DSM are not trivial. In 2012, [a study](#) led by University of Massachusetts-Boston researcher Lisa Cosgrove noted that 69% of the DSM-5 task force members had ties to the pharmaceutical industry, including paid work as consultants and spokespersons for drug manufacturers. On certain panels, the conflict of interest was even more profound: 83% of the members of the panel working on mood disorders had pharmaceutical industry ties, and 100%—every single member—of the sleep disorder panel had "ties to the pharmaceutical companies that manufacture the medications used to treat these disorders or to companies that service the pharmaceutical industry."

If these task force members' goal is to make sure that more and more pharmaceuticals are sold, then by every measure they've been remarkably successful. [Recent surveys](#) indicate one in six American adults report taking a psychiatric drug, such as an antidepressant or a sedative. Worryingly, the number of children being prescribed antipsychotic medications like Adderall and Ritalin has [continued to increase](#) decade after decade.

But more worrying still is the way that this increase in antipsychotic prescriptions has been justified—by the invention of a new "mental disorder" called Oppositional Defiance Disorder.

Clinical psychologist Bruce Levine, who has spent decades ringing the alarm bell about the ways in which his profession is being used to repress legitimate political dissent, explains in his 2018 book, [Resisting Illegitimate Authority](#):

Beginning in 1980, for noncompliant children who are not engaged in any illegal practices, the APA (in its DSM-III diagnostic manual) created the disruptive disorder diagnosis "oppositional defiant disorder" (ODD). For an ODD diagnosis, a youngster needs only four of the following eight symptoms for six months: often loses temper; often touchy or easily annoyed; often angry and resentful; often argues with authority figures; often actively defies or refuses to comply with requests from authority figures or with rules; often deliberately annoys others; often blames others for his or her mistakes or misbehavior; spitefulness or vindictiveness at least twice within the past six months.

Levine goes on to point out that the front line of this assault on the human psyche are the

children who are diagnosed with a mental disorder for demonstrating previously normal childhood behaviour:

In 2012, the Archives of General Psychiatry reported that between 1993 through 2009, there was a sevenfold increase of children 13 years and younger being prescribed antipsychotic drugs, and that disruptive behavior disorders such as ODD and CD were the most common diagnoses in children medicated with antipsychotics, accounting for 63% of those medicated.

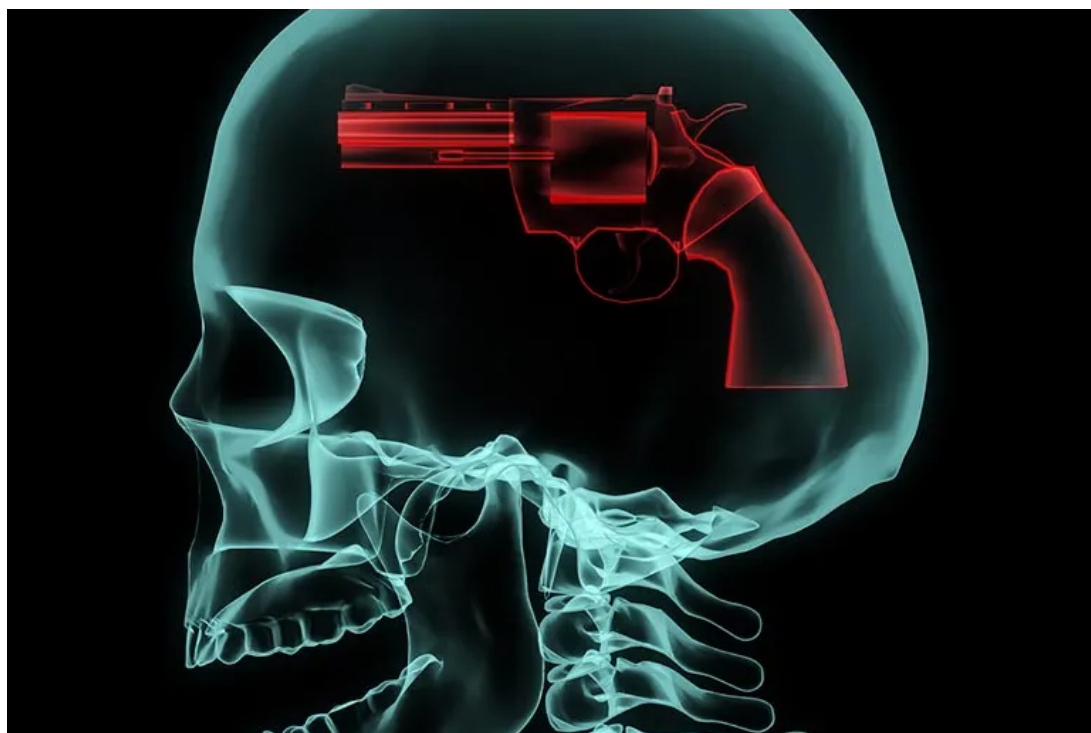
But the pathologization of those who show signs of "oppositional defiance" is not confined to children. Levine also observes, citing his own clinical experience:

Among the people I have talked with who have been previously diagnosed with psychiatric illnesses, I am struck by how many of them, compared to the general population, are essentially anti-authoritarians. Unluckily for them, the professionals who have diagnosed them are not.

As we shall see next week, the weaponization of psychology against those independent, free-thinkers who tend to question authority is not some vague, amorphous concern about a Big Pharma boondoggle that is hurting people in the pocketbook. Rather, this weapon is now being used against critics of the biosecurity agenda and others who dare point out that the globalist, transhuman emperor is wearing no clothes.

But if it is true that the study of the mind has been weaponized and that that weapon is being deployed against conspiracy realists, the obvious question then becomes . . .

Who Loaded the Weapon?



In October 1945, George Brock Chisholm—the man who would go on to serve as the [first Director-General of the World Health Organization](#) and the man who helped [spearhead the World Federation for Mental Health](#)—delivered an incredibly candid lecture in which he laid out his plans for steering the profession of psychiatry in a bold new direction.

Published in 1946 as "[The Reestablishment of Peacetime Psychiatry](#)," the lecture includes a proclamation that psychiatrists should take it upon themselves to rid the population of the concept of good and evil entirely: "If the race is to be freed from its crippling burden of good and evil it must be psychiatrists who take the original responsibility. This is a challenge which must be met."

Perhaps unsurprisingly, Chisholm's call to action was taken up by the British military. The "challenge" of "freeing the race" from the "crippling burden of good and evil" was taken up by British military psychiatrist Colonel John Rawlings Rees, the first president of Chisholm's World Federation of Mental Health and chair of the infamous Tavistock Institute from 1933 to 1947.

In 1940, Rees gave an address to the annual meeting of the UK's National Council for Mental Hygiene in which he laid out in predictably militaristic terms how this ambitious plan for reforming the public psyche was to be achieved. In "[Strategic Planning for Mental Health](#)," Rees—after claiming that the psychiatrists of the council "can justifiably stress our particular point of view with regard to the proper development of the human psyche, even though our knowledge be incomplete"—asserts that they must aim to make that point of view "permeate every educational activity in our national life."

He then launches into a startling confession:

[W]e have made a useful attack upon a number of professions. The two easiest of them naturally are the teaching profession and the Church; the two most difficult are law and medicine." [. . .] "If we are to infiltrate the professional and social activities of other people I think we must imitate the Totalitarians and organize some kind of fifth column activity!"

Then Rees brazenly proclaims that "Parliament, the Press and other publications are the most obvious ways by which our propaganda can be got across" before reminding his audience once again of the need for secrecy if this plan to influence the development of the public psyche is to succeed: "Many people don't like to be 'saved', 'changed' or made healthy," he remarks.

So what were Rees and his fellow travelers really aiming at in their "fifth column" campaign to "attack" the professions and propagandize the public? His true intentions are revealed through his work for the British military—including his [alleged](#) drugging, poisoning and mesmerizing of Rudolf Hess, the Deputy Führer of the Nazi party who was captured and held by the British for decades after making a still-unexplained solo flight to Scotland in 1941—and through his work at the Tavistock Institute, where he attempted to mould public opinion in the UK to his liking.

As *The Campaigner* magazine [explained](#) in a Tavistock exposé published in 1978: "The theme of all of Rees's known work is the development of the uses of psychiatry as a weapon of the ruling class." That work, the article elaborates, included advising Rees' superiors how they "can succeed in structuring a stressed individual's or group's situation appropriately, the victim(s) can be induced to develop for himself a special sort of 'reaction formation' through which he 'democratically' arrives precisely at the attitudes and decisions which the dictators would wish to force upon him."

In other words, Rees' work centered on the [Problem-Reaction-Solution](#) method of mass social control that Corbett Reporters will be very familiar with by now. It should be no surprise, then, to learn that Rees' research heavily influenced the operations of a budding young intelligence service that was then forming in the United States: the Central Intelligence Agency.

Indeed, the CIA has always been interested in weaponizing psychiatry as a way of achieving success in their covert operations. In fact, the CIA even [openly advertises](#) job opportunities for psychiatrists to "help the CIA mission where it intersects with psychiatric and broader behavioral issues."

But when most people think of the CIA and weaponized psychiatry, they think of MKUltra and mind control.

As even [the Wikipedia article](#) on the subject admits, the CIA's "Project MKUltra" was "an illegal human experimentation program designed and undertaken by the U.S. Central Intelligence Agency (CIA), intended to develop procedures and identify drugs that could be used in interrogations to weaken individuals and force confessions through brainwashing and psychological torture."

There is much that the public still does not know about this project, its forerunner programs, Project Bluebird and Project ARTICHOKE, and the depths to which agents of the US government sank to discover ways of manipulating, melding, erasing or reprogramming individuals' psyches. But what we *do* know about the program is chilling enough.

One series of experiments, [presided over by Sidney Gottlieb](#), involved administering LSD to unwitting Americans, including mental patients, prisoners, drug addicts and prostitutes. This included "[Operation Midnight Climax](#)," in which unsuspecting men were drugged and lured to [CIA safe houses](#) by prostitutes on the CIA payroll. Their sexual activity was monitored behind one-way mirrors and was used to study the effect of sexual blackmail and the use of mind-altering substances in field operations.

Another experiment, dubbed [MKULTRA Subproject 68](#), was overseen by the esteemed psychiatrist Dr. Ewen Cameron. This subproject involved Dr. Cameron using LSD, paralytic drugs, electroshock therapy and drug-induced comas to attempt to wipe patients' memories and reprogram their psyche. When brought to light, the program was identified as an attempt to refine methods of medical torture for the purpose of extracting information from unwilling sources and was condemned. Lawsuits regarding the blatantly illegal experimentation conducted by Cameron [continue into the current era](#).

Although MKUltra "officially ended" after its exposure in the 1970s, the CIA has not stopped employing psychiatrists to find new and innovative ways to psychologically torment their opponents.

In May 2002, Martin Seligman, an influential American professor of psychology and a former president of the American Psychological Association, delivered a lecture at the San Diego Naval Base explaining how his research could help American personnel to—[in his own words](#)—"resist torture and evade successful interrogation by their captors."

Among the hundred or so people in attendance at that lecture was one particularly enthused fan of Selgiman's work: Dr. Jim Mitchell, a military retiree and psychologist who had contracted to provide training services to the CIA. Although Seligman had no idea of it at the time, Mitchell was—as we [now know](#)—one of the key architects of [the CIA's illegal torture program](#).

Naturally, Mitchell's interest in Seligman's talk was not in how it could be applied to help American personnel *overcome* learned helplessness and *resist* torture but rather how it could be used to *induce* learned helplessness in a CIA target and *enhance* torture. As it turns out,

Dissent Into Madness: Crazy Conspiracy Theorists



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by James Corbett

corbettreport.com

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In "[Dissent Into Madness: The Weaponization of Psychiatry](#)," I told the long and sordid history of how the study of the mind has been used to suppress political opposition and subdue unruly segments of the population—not just in the "enemy states" of Soviet Russia or Nazi Germany or communist Cuba, but in England and the US and the rest of the "free and democratic West" as well. I also looked at specific examples of how this was accomplished and named names of some of the figures who had a hand in forging this psychiatric weapon.

With that history in mind, this week I will explore how the public has been trained to accept the pathologization of those peskiest of dissenters, the conspiracy realists. I will also explain how the trigger has already been pulled on this psychiatric weapon and how it is impacting those who dare question the motives of our would-be rulers.

Are you ready? Let's begin . . .

Pathologizing Conspiracy



One of the most popular articles to be written in recent decades is titled "Why Do People Believe in Conspiracies?"

It starts by noting the worrying rise in the number of people who believe in wild, outlandish theories about how people in positions of power conspire to maintain their influence and expand their wealth.

The article's author then cites a psychologist, who explains that well-meaning but emotionally unstable people typically latch on to these fantastical conspiracy theories because they help these poor, deluded souls make sense of the world and offer them a feeling of control over an uncontrollable world.

Next, the report offers advice to those who are seeking to disabuse anyone who has fallen for this conspiracy claptrap of their delusional notions. That advice, it turns out, is the same admonition given to someone coming upon a wild animal in the jungle: don't confront the target directly or make them angry; speak to them in soothing tones and pretend to listen to what they're saying; and disengage if it seems they're preparing to attack.

But this article usually ends on a positive note: if this wild conspiracy theorist you're talking to hasn't yet lost touch with reality, then it may be possible to talk them down from the ledge. You can gently create some cognitive dissonance in their mind by pointing out that every conspiracy that has ever occurred in history has been exposed by whistleblowers and reported on by journalists, and therefore there is no such thing as a secret conspiracy. If they are of sound mind, this will be enough. Your confused friend will see the light and learn to trust government and authority once again.

Do you want to read this article? Would you like a link? Well, I don't have one link for you; I have dozens.

You see, the curious thing about this "Why Do People Believe in Conspiracies?" article is that it hasn't been written just once or twice. It's been written hundreds of times by hundreds of different journalists, and it's been published by [the BBC](#) and [FiveThirtyEight](#) and [Vox](#) and the [American Psychological Association](#) and [The New York Times](#) and [PsychCentral](#) and [Addiction Center](#) and [LSU](#) and [Technology Review](#) and [National Geographic](#) and [verywellmind](#) and [Business Insider](#) and [Psychology Today](#) and [Harvard](#) and [LiveScience](#) and [Scientific \[sic\] American](#) and [NBC News](#) and [The Conversation](#) and [Intelligencer](#) and [Time](#) and [The Guardian](#) and [Popular Mechanics](#) and even that most prestigious of journalistic institutions, [goop](#). (Yes, [goop](#)!)

And it's not only in written form. It's also a video report that's been filed by [the CBC](#) and [Channel 4](#) and [CNBC](#) and [Channel 4](#) (again) and [DNews](#) and [StarTalk](#) and [60 Minutes](#) and [Time](#) and [DNews](#) (again) and [Big Think](#) and [Al Jazeera](#) and [the Weekly](#) and [Tech Insider](#) and [Inverse](#) and [Dr. Todd Grande](#) and [euronews](#) and [CBS News](#) and [The University of Chicago](#).

Oh, and did I mention it's also a podcast? Well, it is, and it's been produced by [Ava Lassiter](#) and [NPR](#) and [Radio Times](#) and [NPR](#) (again) and [LSE](#) and [Bill Gates](#) and [NPR](#) (again again) and [The Anthill](#) and [Speaking of Psychology](#) and [NPR](#) (again again again) and [Big Brains](#) and [NPR](#) (again again again).

So, are you starting to formulate a hypothesis that there may be some grand scheme afoot here? Do you find yourself speculating that perhaps (just *perhaps*) there might be a coordinated effort to pathologize conspiracy theorists in order to justify locking them away in padded cells?

Do you find it interesting that the terms "conspiracy theory" and "mental disorder" were forever linked in the public imagination when Richard Hofstadter penned his infamous 1964 essay in *Harper's Magazine*, "[The Paranoid Style in American Politics](#)"? Or that the best-remembered passage from that essay is the one in which he describes the "style of mind" behind the conspiracy-prone, populist political movement of his era as "the paranoid style" because "no other word adequately evokes the sense of heated exaggeration, suspiciousness, and conspiratorial fantasy that I have in mind"? Or that his caveats to that "diagnosis"—namely, that "I am not speaking in a clinical sense, but borrowing a clinical term for other purposes" and that "I have neither the competence nor the desire to classify any figures of the past or present as certifiable lunatics"—are largely forgotten?

Then the dinosaur media pundits and their psychiatric "experts" have a message for you: "[Shut Up, Conspiracy Theorist!](#)", or we're going to put you in a straitjacket!"

Don't believe me? Well . . .

First They Came for the Truthers . . .



The idea that those who believe in conspiracy theories are mentally unsound is, of course, not a new one.

Witness how the subject was treated on *Barney Miller*, a popular American television sitcom from the late 1970s that centered on the exploits of a cast of detectives in a New York City Police Department station house. In [one episode from 1981](#), a man is arrested for breaking into the offices of the Trilateral Commission because, as he explains in an impassioned speech that is bizarrely punctuated by canned laughter, "what they are really up to is a scheme to plant their own loyal members in positions of power in this country; to work to erase national boundaries and create an international community; and, in time, bring about a one world government, with David Rockefeller calling the shots!"

The man then presents his evidence of this conspiracy in the form of articles in periodicals like *Conspiracy Review* and *Suppressed Truth Round-up*. *Barney Miller*'s sneering reaction (along with the ever-present laugh track) is enough for the viewer to understand that this burglar—and, by implication, anyone who harbours similar views about the Trilateral Commission or other globalist institutions—is a delusional criminal who deserves to be locked up for those beliefs.

Or take the "tin foil hat" conceit. As the crack journalists over at *Vice* [helpfully explain](#), the concept of wearing a tin foil hat to protect one's brain from government mind control was introduced into popular culture via Julian Huxley's 1927 story, "[The Tissue-Culture King](#)." In Huxley's tale, "caps of metal foil" are used to mitigate the effects of a mad scientist's telepathic hypnosis experiment. Since then, the "tin foil hat-wearing madman" has gone on to become a ubiquitous [pop culture trope](#), employed by lazy TV writers as an easy way to signal to the audience that someone is suffering from paranoid delusions about vast government conspiracies.

Or take President Lyndon Johnson's advisor, John P. Roche, who wrote a letter to the *Times Literary Supplement* that was picked up and [reported on by Time](#) in January of 1968. In the letter, Roche dismisses conspiracy theories about the JFK assassination as the gospel of "a priesthood

of marginal paranoids" and declares such theories "an assault on the sanity of American society, and I believe in its fundamental sanity."

Or take the various examples of the pathologization of conspiracy theorizing pointed out by Lance deHaven-Smith in his modern-day classic, *Conspiracy Theory in America*:

Initially, conspiracy theories were not an object of ridicule and hostility. Today, however, the conspiracy-theory label is employed routinely to dismiss a wide range of antigovernment suspicions as symptoms of impaired thinking akin to superstition or mental illness. For example, in a massive book published in 2007 on the assassination of President Kennedy, former prosecutor Vincent Bugliosi says people who doubt the Warren Commission report are "as kooky as a three dollar bill in their beliefs and paranoia." Similarly, in his recently published book *Among the Truthers* (Harper's, 2011), Canadian journalist Jonathan Kay refers to 9/11 conspiracy theorists as "political paranoiacs" who have "lost their grip on the real world." Making a similar point, if more colorfully, in his popular book *Wingnuts*, journalist John Avlon refers to conspiracy believers as "moonbats," "Hatriots," "wingnuts," and the "Fright Wing."

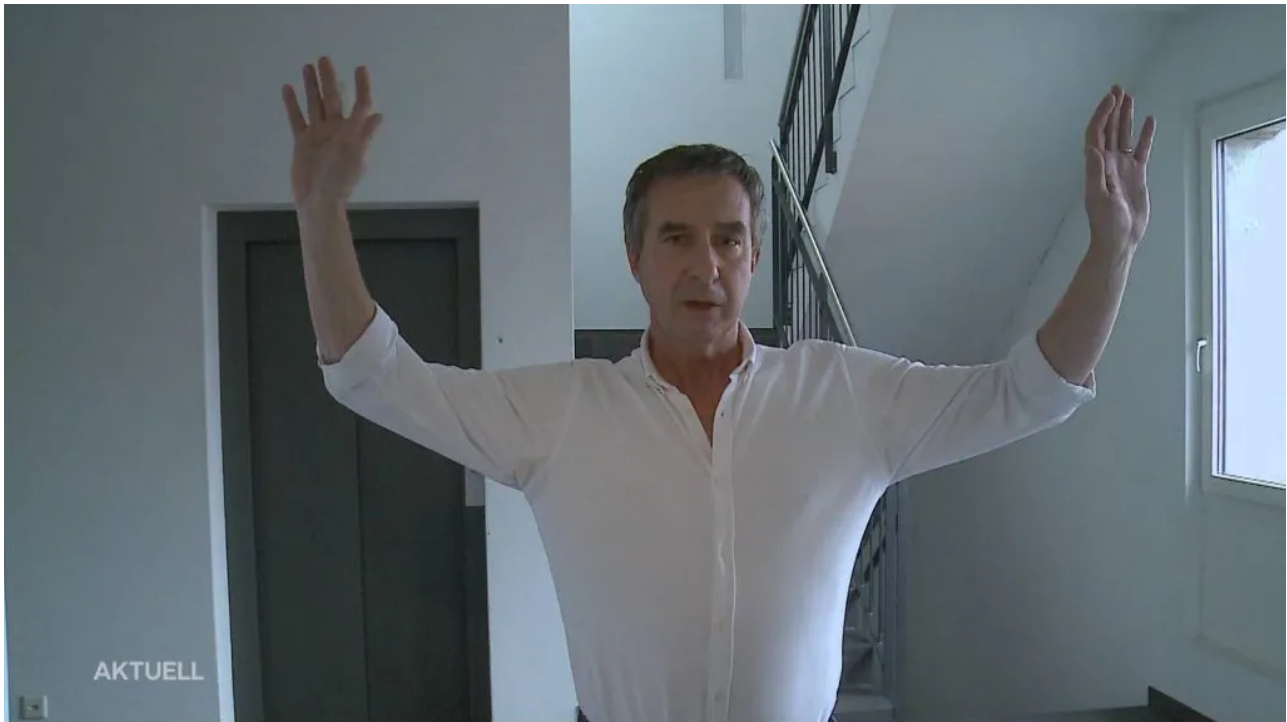
Certainly, there is no shortage of commentators perpetuating the idea that conspiracy theorizing is a form of mental illness. But it wasn't until the post-9/11 era of terrornoia panic accompanying the rise of the Homeland Security state that the trigger was pulled on the loaded gun that is the psychiatric weapon.

Of course, the post-9/11 decade was filled with academics, journalists and talking heads of various stripes conflating conspiracy theorizing with mental illness, exactly as the pre-9/11 era had been. Heeding Bush the Younger's *injunction* to "never tolerate outrageous conspiracy theories concerning the attacks of September the 11th," political commentators of all stripes began a campaign of vitriol directed against 9/11 truthers that began to ratchet the conspiracy/insanity rhetoric to new heights.

Bill Maher's "*joke*" that truthers should "stop asking me to raise this ridiculous topic on the show and start asking your doctor if Paxil is right for you" helped to fertilize the soil for the likes of *Winnipeg Sun* columnist Stephen Ripley, who then "*diagnosed*" 9/11 truthers as suffering from "paranoid delusions." These pronouncements prepared the public for the fulminations of TV talking heads on both the left and right sides of the political spectrum that "*necrotizing conspiracy theory radicalism*" is a danger to society and that the crazy truthers perpetuating these delusions need to be treated as potential terrorists.

But the campaign to demonize 9/11 truthers as psychologically disturbed and potentially violent criminals who need to be taken off the streets has not stopped at harsh words and strong rhetoric. Institutions and authorities have now begun trying to literally declare truthers and other "conspiracy theorists" as insane as a way of silencing political dissent.

Corona Insanity



The general public has been conditioned by over half a century of propaganda to see conspiracy theorists as delusional and potentially dangerous paranoids. Many people would probably be glad if conspiracy theorists were committed to a psychiatric institution for their "wingnut" theories. Doubtless, too, those in positions of political power would be happy to be able to wield such power.

There's just one problem for those hoping for a conspiracy theorist round-up: many countries have adopted standards that—at least on paper—make it impossible to commit someone to psychiatric incarceration without their consent unless they pose a demonstrable and immediate risk of harm to themselves or to others. These countries aren't Soviet Russia, after all.

However, as readers of these pages will know only too well, these types of rules and safeguards are only as reliable as the integrity of those who are supposed to uphold and enforce them. And, unfortunately for us, those same officials instead often skirt them at the behest of the politically powerful.

Many examples of conspiracy theorists being held for psychiatric evaluation against their will could be cited here, but one case from The Corbett Report archives will serve to make the point. It's the case of Claire Swinney, a New Zealand journalist who in 2006 was—in her own words—"[Held In A Psychiatric Ward & Called 'Delusional' For Saying 9/11 Was An Inside Job.](#)"

Swinney's story—which she recounted in [an interview](#) on The Corbett Report in 2009—is remarkable for a number of reasons. Firstly, there is her harrowing account of how quickly a

series of seemingly disconnected problems and concerns—a series of threats that she had received for her [fearless reporting on big pharma](#) and her [9/11 truth advocacy](#) in the New Zealand press, a bout of insomnia, an off-hand comment that was misinterpreted as a suicidal statement—escalated into full-on forced detention in a psychiatric ward.

Secondly, there is her revelation that those who were supposed to be acting in her interest—a police officer, various social workers, the chief psychiatrist in the psychiatric ward—would not even listen to her when she tried to present evidence for her belief that 9/11 was an inside job.

But for those who believe in the legal safeguards that exist to prevent the abuse of the psychiatric weapon, the most concerning fact of all is that Swinney's remarkable 11-day ordeal in forcible psychiatric confinement—a confinement that included forced medication—was that it occurred in direct contravention of the New Zealand government's own laws. In fact, not only does the country's [Mental Health Act](#) clearly state that forcible psychiatric detention is not permitted if it is based solely on a person's political beliefs, but, as Swinney notes, the medical personnel who authorized her confinement weren't even familiar with this provision.

The compulsory psychiatric confinement of someone with no history of mental illness solely for expressing a belief in 9/11 truth is shocking enough. That this detention took place not in the United States and not in the immediate aftermath of the events, but in New Zealand some five years later, defies justification.

Sadly, this is not an isolated incident. As we enter the biosecurity era, authorities around the world are working to set the precedent that people who resist the medical authorities' *diktats* can be diagnosed as mentally ill, stripped of their professional credentials and even arrested.

An example of this phenomenon that should be familiar to those in The Corbett Report audience is that of Dr. Meryl Nass. Dr. Nass is an internal medicine specialist with 42 years of medical experience who [had her medical license suspended](#) by the Board of Licensure in Medicine, Maine's state medical regulator, for refusing to toe the government-approved line on COVID-19 treatments. Incredibly, in addition to suspending her medical license, state regulators also ordered her to [undergo a psychiatric evaluation](#) for the thoughtcrime of disbelieving the government's COVID narrative.

One of the most startling stories of psychiatric intimidation of a COVID skeptic, however, is that of Dr. Thomas Binder. Dr. Binder is a cardiologist who has had a private medical practice in Switzerland for 24 years. As Taylor Hudak [reported for The Last American Vagabond](#) late last year, Dr. Binder's life was turned upside down in 2020 when he found he could not sit idly by while the entire medical profession lost its collective mind.

In February 2020, at the start of the COVID-19 crisis, Dr. Binder advocated for the return of ethics and science in the field of medicine. He spoke out against unscientific restrictions, mandates, the flawed PCR testing, etc., on his personal website and social media. Dr. Binder

says it was his duty as a doctor to inform the public of the truth about COVID-19.

On Thursday April 9, 2020, Dr. Binder posted a blog to his website, which provided a thorough analysis of COVID-19 and the various unscientific measures implemented at that time. The blog post went viral, receiving 20,000 views, and Dr. Binder was hopeful his post may calm the public and initiate the end to the restrictions and mandates.

However, the post caught the attention of two colleagues, who alerted the Chief of State Police, claiming that Dr. Binder was a supposed threat to himself and the government. Two days later, on April 11, 2020, the day before Easter Sunday, Dr. Binder was brutally confronted by a total of 60 armed police officers including 20 officers with the Kantonspolizei Aargau's anti-terrorism unit, ARGUS.

To those who remain ignorant of the history of psychiatry's use as a weapon of political oppression, this is incomprehensible enough. But what happened next almost defies belief, even among those of us already in the know.

After studying Binder's blog posts and emails, the police determined that there were no grounds for issuing an arrest warrant. Nonetheless, they did send Dr. Binder for a mental health evaluation. Incredibly, the doctor in charge of Binder's psychiatric evaluation invented a diagnosis of "corona insanity" and ordered him to be placed in a psychiatric unit. After a period of evaluation, Binder was offered an ultimatum: remain in the psychiatric hospital for six weeks or return home on condition that he take a neuroleptic medication.

Canaries in the Coal Mine

The incredible and flagrantly illegal actions taken in the forcible psychiatric detention of "conspiracy theorists" and political dissenters like Swinney and Binder serve more than one purpose. Beyond temporarily sidelining the person in question (both Swinney and Binder returned to their work critiquing government narratives after their release) and beyond throwing their public reputation into doubt by forever associating their names with a false psychiatric diagnosis, the wielders of the psychiatric weapon achieve something of even greater value when they engage in such tactics. That is, the stories of these psychiatric detentions serve as warnings to the general public: when you dissent on sensitive political issues, you risk being institutionalized for your beliefs.

Rationally speaking, it is utterly implausible to lock in a padded cell everyone who subscribes to a conspiracy theory. Even establishment sources readily admit that [50% of the public](#) believe in some conspiracy or other, including the [49% of New Yorkers](#) who, in 2004, claimed that the US government "knew in advance that attacks were planned on or around September 11, 2001, and that they consciously failed to act," and including the [whopping 81% of Americans](#) who declared in 2001 that they believed there was a conspiracy to assassinate President John F. Kennedy.

But unfortunately for us, those who are brandishing this psychiatric weapon are not rational at

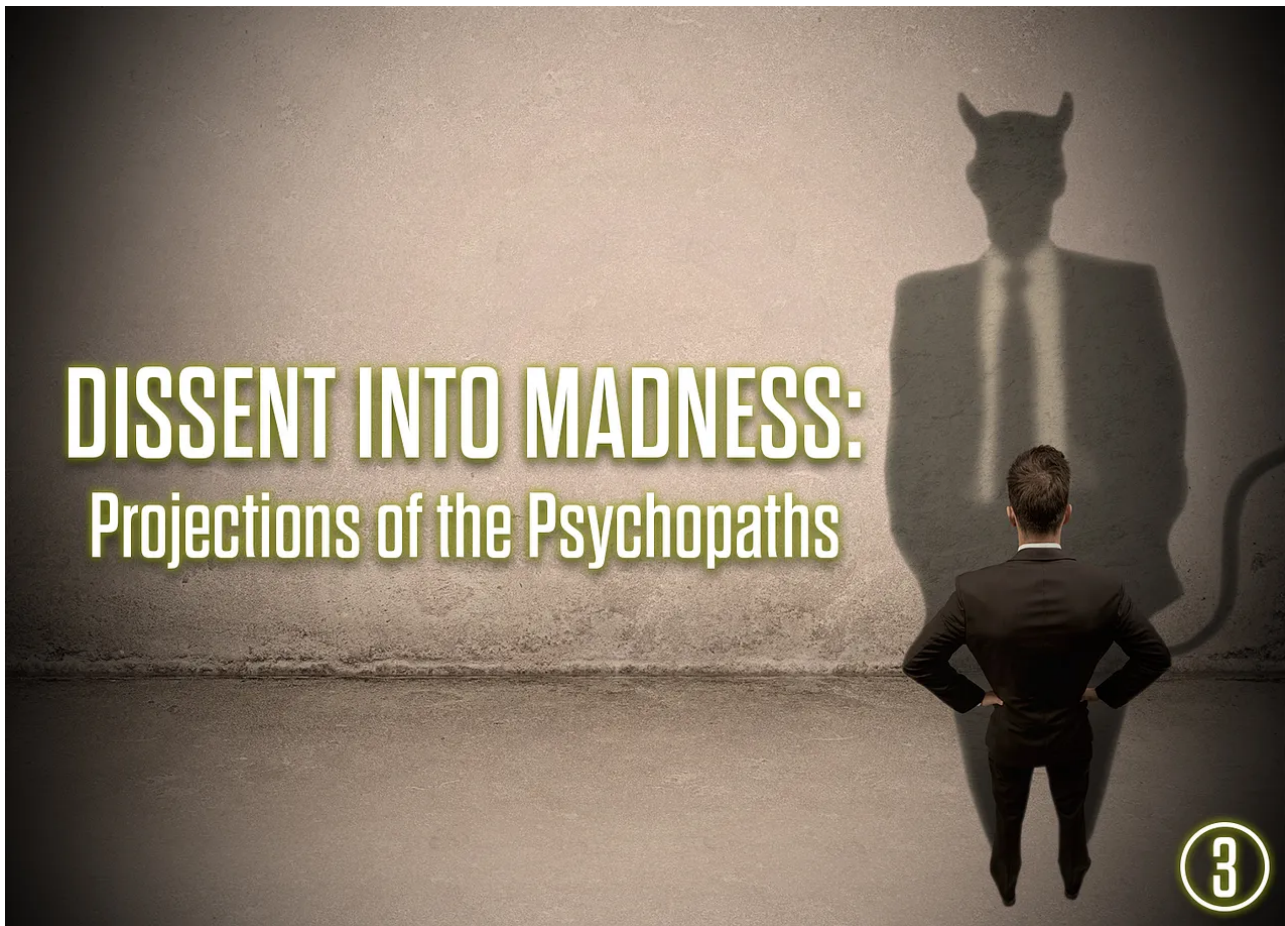
all. In fact, as we shall see next week, those in political power who seek to diagnose their critics with mental illness are themselves suffering from one of the greatest psychopathologies of them all. . . .

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Dissent Into Madness: Projections of the Psychopaths



THE CORBETT REPORT
27 MAR 2023



by James Corbett

corbettreport.com

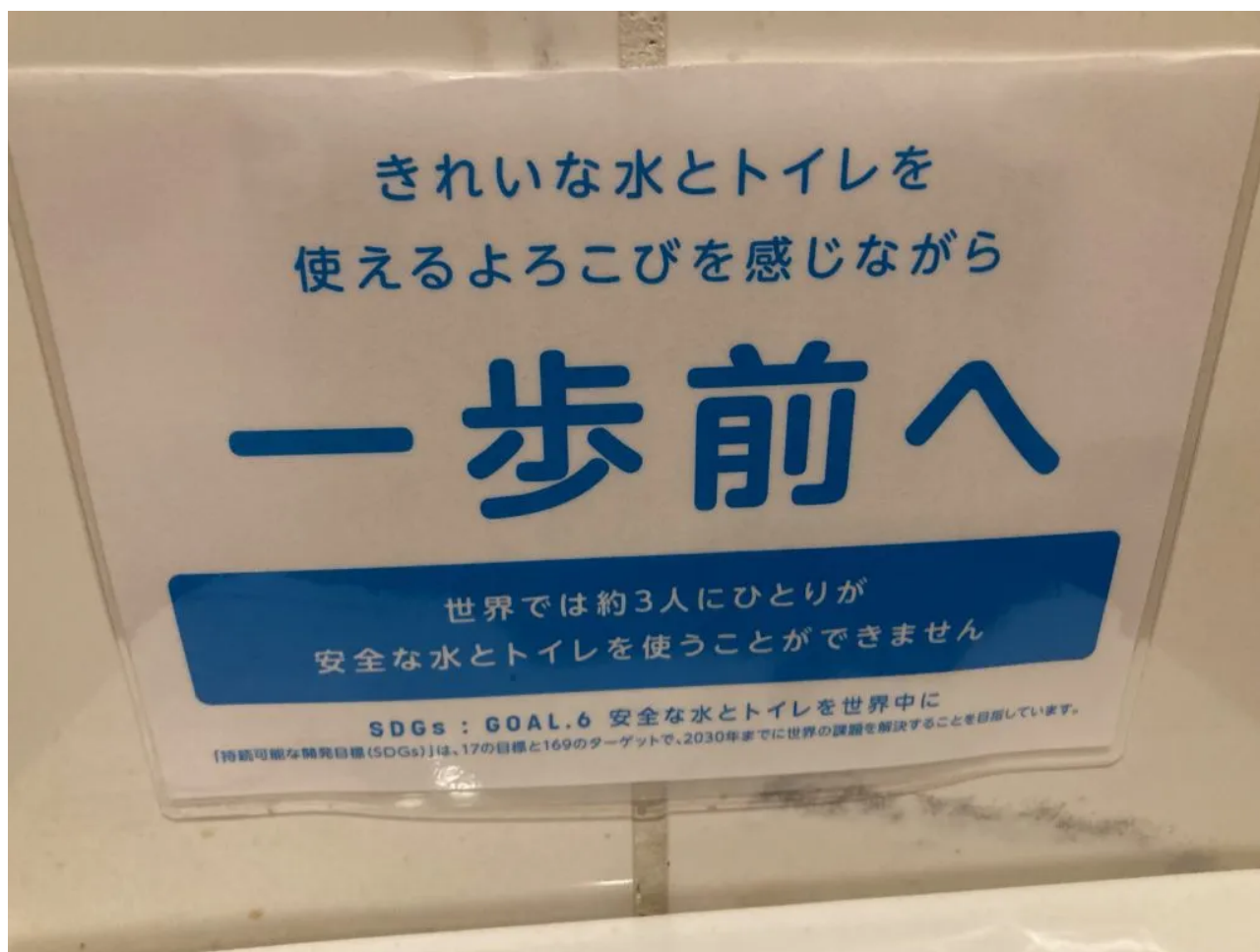
March 26, 2023

In Part 1 of this series on Dissent Into Madness, I recounted the sordid details of "[The Weaponization of Psychology](#)," noting how the psychiatric profession has been turned into an instrument for repressing and marginalizing political dissidents.

In Part 2 of this series, "[Crazy Conspiracy Theorists](#)," I detailed how conspiracy theorizing is being pathologized as a mental disorder and how this false diagnosis is being used to justify the forced psychiatric detention and medication of 9/11 truthers and COVID dissenters.

This week, I will examine the great irony of the situation we find ourselves in: that those who are wielding the psychological weapon against any would-be dissenters are *themselves* driven by a psychopathological disorder . . .

Being Sane In An Insane Society



If you are reading this column, chances are you're already aware of just how insane our society can be.

Maybe you first realized something was deeply wrong with our world when you noticed the discrepancy between what most people actually believe—that JFK was assassinated as the result of a conspiracy, for example—and what you're expected to say in "polite" society—namely, that the Warren Commission got to the bottom of the matter and that anyone who questions its findings is a crazy conspiracy theorist.

Or perhaps the penny dropped when you heard ex-US Secretary of State Madeleine Albright [blithely declare on 60 Minutes](#) that the death of half a million Iraqi children in the State Department's campaign against Saddam Hussein was "worth it."

Or maybe you, like many millions of others around the world, began to question the sanity of our society when you saw the madness of the past three years, with governments locking people in their homes and subjecting the poorest among us to starvation and forcing never-before-used medical interventions on billions of people in the name of "public health."

I, too, have had my own such moments of awareness. And, feeling the frustration that comes from realizing just how sick and twisted the world can be, I am often reminded of Jiddu Krishnamurti's [famous observation](#): "It is no measure of health to be well adjusted to a profoundly sick society."

But I've also found that you get used to the insanity of this sick society after a while. In fact, you come to expect it.

Of course politicians are always lying to the public.

Of course those in positions of power wouldn't think twice about killing thousands of their fellow citizens—let alone untold millions in the Middle East—in order to achieve their goals.

Of course they'll cook up a phoney scamdemic to usher in their biosecurity state and *of course* it has nothing to do with keeping people healthy.

In fact, once you've seen through the lies and realized just how profoundly sick our society has become, it turns out that it's not the big things that shock you anymore. It's the little things.

Like the [sign above](#). It's plastered above the urinal in the washroom at my local cafe and it's a common enough sign in men's restrooms here in Japan. It exhorts the reader to take "one step forward" because, even here in Japan, despite Japan's [reputation for obsessive cleanliness](#), men can sometimes be careless and miss the urinal. That wasn't what caught my attention, though.

No, what caught my attention about this sign was its invocation of "SDGs: GOAL.6." Granted, most people in Japan wouldn't think twice about this entreaty. But for me it was one of those small yet incredibly sharp reminders of the sickness of our society.

For those not keeping track at home, "SDGs" stands for "Sustainable Development Goals," the "transformative goals and targets" that the UN [unleashed upon the world in 2015](#) as part of its "[2030 Agenda for Sustainable Development](#)." Goal 6 in particular promises to "[Ensure availability and sustainable management of water and sanitation for all](#)," which is one of those wishy-washy, innocuous-sounding statements that hides a much more [nefarious agenda of resource monopolization](#) and [population control](#)—tyrannical aims characteristic of so many of the SDGs.

Meanwhile, I have been watching with consternation as the SDGs have begun intruding more and more into everyday life here in Japan. It's not at all unusual to see a product ad displaying the characteristic coloured boxes indicating which SDG (or SDGs) that product is supposedly promoting (however tenuously), or to see [lapel pins](#) sporting the rainbow circle of the SDG logo, now a common accoutrement on the suits of Japanese salarymen.

But to see an SDG *here*? On a sign over a urinal? Is there truly nowhere we can go where we're *not* subjected to this 2030 Agenda for Sustainable Enslavement propaganda and all of the Great

Reset/Fourth Industrial Revolution/neo-feudal/transhuman nightmare it invokes?

Perhaps the strangest part of all is that if I were to point out this insanity to the average person here, they would look at *me* as if *I* were the crazy one. And if I were to back up my viewpoint with the volumes of documented information about the perverse nature of this UN-fronted globalist agenda—the information contained in numerous [documentaries](#) and [podcasts](#) and [interviews](#) and [articles](#) on the subject—I would doubtless appear even crazier.

"What's the big deal? It's just a sign."

As it turns out, the sign is indeed a sign. A sign that our society is in fact suffering from the effects of a mental illness.

Our (Mis-)Leaders Are Psychopaths



They [are](#) "remorseless predators who use charm, intimidation and, if necessary, impulsive and cold-blooded violence to attain their ends."

[They](#) "ruthlessly plow their way through life, leaving a broad trail of broken hearts, shattered expectations, and empty wallets."

They [have](#) "no feelings of guilt or remorse no matter what [they] do, no limiting sense of concern for the well-being of strangers, friends, or even family members."

Am I talking about politicians? Technocrats? Billionaire "philanthrocapitalists"? Royalty? Captains of industry?

Of course I am. But I'm *also* talking about psychopaths.

We all know what a psychopath is, or at least we think we do. They're chainsaw-wielding, crazed serial killers, like Leatherface from *The Texas Chainsaw Massacre*. Or they're knife-wielding,

crazed serial killers, like Buffalo Bill from *The Silence of the Lambs*. Or they're acid-spraying-lapel-flower-wearing, crazed serial killers, like The Joker from *Batman*.

But if that is what we think of when we think of a psychopath, we find that once again we are the Hollywood predictive programmers' victims, constructing our understanding of reality not from actual, lived experience but from fictional characters dreamt up by writers and projected on a screen.

In the real world, psychopaths are a subset of the population who lack a conscience. The full implications of this strange mental condition are not apparent to the vast majority of us who *do* possess a conscience and who assume that the inner life of most people is largely similar to our own.

In *The Sociopath Next Door*, Dr. Martha Stout, a clinical psychologist who has devoted much of her career to the subject, demonstrates what the absence of a conscience really means by inviting her readers to participate in [this exercise](#):

Imagine—if you can—not having a conscience, none at all, no feelings of guilt or remorse no matter what you do, no limiting sense of concern for the well-being of strangers, friends, or even family members. Imagine no struggles with shame, not a single one in your whole life, no matter what kind of selfish, lazy, harmful, or immoral action you had taken. And pretend that the concept of responsibility is unknown to you, except as a burden others seem to accept without question, like gullible fools. Now add to this strange fantasy the ability to conceal from other people that your psychological makeup is radically different from theirs. Since everyone simply assumes that conscience is universal among human beings, hiding the fact that you are conscience-free is nearly effortless. You are not held back from any of your desires by guilt or shame, and you are never confronted by others for your cold-bloodedness. The ice water in your veins is so bizarre, so completely outside of their personal experience, that they seldom even guess at your condition.

The possibilities for manipulation, deceit, violence and destruction that this condition presents should be obvious by this point. And indeed, as a number of books by psychologists and researchers studying psychopathy—from Howard Cleckley's seminal 1941 work, *The Mask of Sanity*, to Robert Hare's popular book, *Without Conscience*, to Andrew Lobaczewski's rescued-from-the-dustbin-of-history-by-an-independent-publisher opus, *Political Ponerology*—have repeatedly tried to warn the public over the years, psychopaths *do* exist, they represent something like 4% of the population, and they are responsible for much of the havoc in our society.

So how do we know who is a psychopath? That, as you might imagine, is a highly contested question. While various biomedical explanations for the condition have been proffered—[dysfunction of the amygdala and ventromedial prefrontal cortex](#), for example—and [dozens of studies](#) to determine the relationship between brain physiology and psychopathy have been

conducted in the past half century, psychopathy is most commonly diagnosed by way of the Psychopathy Checklist, Revised, known as the PCL-R.

Devised by Robert Hare—the most influential psychopathy researcher of the past half-century—the PCL-R involves, among other things, a semi-structured interview in which a subject is tested for [20 personality traits](#) and recorded behaviours, from "egocentricity/grandiose sense of self-worth" to "pathological lying and deception" to "lack of remorse or guilt" to "early behaviour problems."

Although none of these personality traits are indicative of psychopathy by themselves, the presence of a certain number of them (corresponding to a score of 30 or higher on the PCL-R test) is used to diagnose the condition.

So, how would your average politician score on this test? Let's see.

Egocentricity / grandiose sense of self-worth?

[Check.](#)

Pathological lying and deception?

[Check.](#)

Conning / lack of sincerity?

[Check.](#)

Lack of remorse or guilt?

[Check.](#)

Callous / lack of empathy?

[Check.](#)

Parasitic lifestyle?

Isn't that the definition of a [career politician](#)?

Early behaviour problems?

[Check.](#) (<-Actually, this one is [straight from Stout's book](#) . . . but her story of the young boy who uses his "Star-Spangled Banner" firecrackers in their skull-and-crossbones-emblazoned box to blow up frogs is just a "composite" case that isn't meant to represent anyone in particular, of course.)

I could go on, but you get the idea.

To be fair, a cherry-picked list of isolated examples of politicians' behaviour like this is not enough to diagnose anyone as a psychopath and, by itself, should not convince you of anything. Nor should you be convinced by the psychologists who have offered their professional opinion on politicians they have not themselves examined—like neuropsychologist Paul Broks, who, in 2003, speculated as to whether Tony Blair was "[A Plausible Psychopath?](#)," or professor of psychology David T. Lykken, who, in the *Handbook of Psychopathy*, argues not just that Stalin and Hitler were high-functioning psychopaths but that Lyndon B. Johnson "[exemplified this syndrome](#)."

So, is it fair to suspect that psychopaths are overrepresented in the political class? [According to Martha Stout](#), it is:

Yes, politicians are more likely than people in the general population to be sociopaths. I think you would find no expert in the field of sociopathy/psychopathy/antisocial personality disorder who would dispute this. . . . That a small minority of human beings literally have no conscience was and is a bitter pill for our society to swallow—but it does explain a great many things, shamelessly deceitful political behavior being one.

For whatever it's worth, certain members of the UK government seem to agree. In 1982, one UK Home Office official [suggested](#) "recruiting psychopaths to help restore order in the event England is hit by a devastating nuclear attack." And the reasoning behind this official's surprising suggestion? The fact that psychopaths "have no feelings for others, nor moral code, and tend to be very intelligent and logical" means they would be "very good in crises."

To be sure, the a priori case for the utility of psychopathic traits in political office is fairly obvious, but empirical data to back up this intuition is hard to come by. After all, politicians, corporate chieftains, royals and bankers are not administered a PCL-R test before assuming their office or position.

Nonetheless, a number of researchers have offered some data that supports the political and corporate psychopathy thesis. They include:

- Clive Boddy, a professor at Anglia Ruskin University, who [argues](#) that "[e]vidence for the existence of white-collar psychopaths comes from multiple studies which have found psychopathy among white collar populations";
- Dr. Kevin Dutton, an Oxford University psychologist who used a standard psychometric tool—the Psychopathic Personality Inventory (Revised)—to [score a number of current and historical political personages](#), finding that Donald Trump, Hillary Clinton and Ted Cruz scored relatively high on the test (along with Winston Churchill, Adolf Hitler and Saddam Hussein);
- Scott O. Lilienfeld, a professor of psychology at Emory University who led [a study](#) of the 43

US presidents up to George W. Bush, demonstrating that certain psychopathic personality traits directly correlate with political success; and

- Ryan Murphy, research associate professor at Southern Methodist University whose [2018 study](#) concluded that Washington, D.C., had the [highest prevalence of personality traits corresponding to psychopathy](#) in the continental U.S. (and also found that the concentration of lawyers is correlated to the prevalence of psychopathy in a geographic area).

Even Robert Hare—who has coauthored one of the few [empirical studies](#) confirming a higher prevalence of psychopathic traits among corporate professionals in management training programs than in the general population—has said that he regrets spending most of his career studying psychopaths in prison rather than psychopaths in positions of political and economic power. When questioned about this regret, he [noted](#) that "serial killers ruin families" while "corporate and political and religious psychopaths ruin economies. They ruin societies."

The fact that the key positions of political, financial and corporate power in our society are dominated by psychopaths certainly helps to explain why our society is as profoundly sick as we non-psychopaths know it to be. For those who still believe that our sick society can be cured by recourse to the political process, this seems like the worst news imaginable.

. . . But it's even worse than that. These political psychopaths don't just *ruin* societies. They *reshape* societies in their own image.

Projections of the Psychopaths



In psychology, "projection" refers to the act of displacing one's own feelings onto another person. As *Psychology Today* [explains](#):

The term is most commonly used to describe defensive projection—attributing one's own unacceptable urges to another. For example, if someone continuously bullies and ridicules a peer about his insecurities, the bully might be projecting his own struggle with self-esteem onto the other person.

This concept of projection equips us to better understand why political psychopaths pathologize conspiracy theorists and political dissenters: they are projecting their own mental disorders onto their ideological opponents.

But there is another sense in which psychopaths are "projecting" their pathology onto the world stage. You see, psychopaths do not merely take advantage of their lack of conscience to obtain political or economic power. They use that power to shape the organization they're leading into a projection of their own psychopathic tendencies.

In [one memorable scene](#) from the 2003 documentary, *The Corporation*, Robert Hare points out that a corporation under the management of a psychopath could itself be diagnosed as psychopathic. Thus, the egocentric and narcissistic tendencies of the psychopath boss are reflected in the development of the corporation's public relations. The psychopath's capacity for guilt-free deception and manipulation of others is reflected in the company's advertising and marketing material. The psychopath's willingness to commit crimes without shame in pursuit of his objectives finds its analogue in the corporation's willingness to flagrantly break the law. And the psychopath's utter lack of remorse for his crimes is mirrored by the corporation's cynical calculation that fines and punishments for its illegal acts are merely the "cost of doing business."

But the psychopath does not stop at turning an organization into a projection of his own perverted personality. Be it a business, a bank, or, in the case of a political psychopath, an entire nation, the organization under his control eventually starts to change the character and behaviour of the employees or citizens under its thumb.

The idea that psychopathic systems can make non-psychopaths act like psychopaths might, at first glance, go against our moral intuitions. Surely, we reason, people are either "good people" or "bad people." They are either psychopathic or sane. They are either the type of person who commits a terrible crime or they aren't.

As it turns out, however, our reasoning has been proven wrong by research into ["secondary psychopathy"](#). This category of psychopathy, sometimes referred to as sociopathy, is meant to differentiate primary psychopaths—those born with the "lack of conscience" and its associated neurocognitive impairments discussed by Hare, Stout and others—from secondary psychopaths, who develop psychopathic traits as a result of the environment they are functioning in.

Many experiments have been conducted over the decades researching the phenomenon of secondary psychopathy and how "good people" can be placed in situations wherein they will do "bad things," from the seemingly mundane Asch conformity experiment, which showed that people are often willing to state and even *believe* demonstrable lies in order to avoid breaking a group consensus, to the truly shocking Milgram experiment, which famously demonstrated that ordinary people could be induced to deliver what they believed to be potentially fatal shocks to strangers on the say-so of an authority figure.

But perhaps the most revealing experiment for the purposes of understanding secondary psychopathy is the Stanford Prison Experiment.

Led by Stanford psychology professor Philip Zimbardo, this 1971 experiment involved recruiting participants from the local community with an offer of \$15 per day to participate in a "psychological study of prison life." The recruits were then screened to eliminate anyone with psychological abnormalities, and the remaining candidates were randomly assigned as either guards or prisoners and told to prepare for two weeks of life in the basement of Stanford's psychology building, which had been converted into a makeshift prison.

The results of that experiment are, by now, infamous. Immersing the participants in the role play with realistic surprise "arrests" of the prisoners by real Palo Alto police officers, the exercise quickly descended into a study in cruelty. The prison "guards" quickly devised more and more sadistic ways to assert their authority over the "prisoners," and two of the students had to be "released" from the prison in the first days of the ordeal due to the mental distress it had placed on them. The experiment was called off after just six days, with the researchers finding that both the prisoners and guards had exhibited "pathological reactions" to the mock prison situation.

How did this happen? How did otherwise average, healthy young men descend into such barbarity in less than one week? In his book *The Lucifer Effect: How Good People Turn Evil*, which documents that study as well as subsequent decades of research he did into the psychology of evil, Zimbardo reflects on how a system can reflect the pathologies of those who created it and how it can, in turn, influence individuals to commit evil acts: "unless we become sensitive to the real power of the System, which is invariably hidden behind a veil of secrecy, and fully understand its own set of rules and regulations, behavioral change will be transient and situational change illusory."

The true import of this lesson was felt three decades later, when the US began its detention of prisoners at the Abu Ghraib prison in Iraq. The physical, psychological and sexual abuse of prisoners at Abu Ghraib was brought to the attention of the world in April 2004, when graphic images of the abuse were first published in American media.

Once again, the public began to question how the otherwise average young American men and women who had been assigned to the prison as military police guards could have committed such incredibly sadistic acts.

That question was answered in part by the [Senate Armed Services Committee report](#) on the Abu Ghraib abuses. The report details then-Secretary of Defense Donald Rumsfeld's approval of a request to use "aggressive interrogation techniques" on detainees, including stress positions, exploitation of detainee fears (such as fear of dogs), and waterboarding. It recounts how Rumsfeld added a handwritten note to the request's recommendation to limit the use of stress positions on prisoners: "I stand for 8-10 hours a day. Why is standing limited to 4 hours?" And it [condemns](#) Rumsfeld for creating the conditions by which his approval could be interpreted as a *carte blanche* to initiate torture of detainees: "Secretary Rumsfeld authorized the techniques without apparently providing any written guidance as to how they should be administered."

It should come as no surprise, then, that, as even a cursory review of Donald Rumsfeld's career will demonstrate, he exhibited several of the personality traits on the PCL-R checklist, including [pathological lying and deception](#), [callous behaviour](#) and [failure to accept responsibility for his own actions](#).

The connection between the Stanford Prison Experiment and what happened at Abu Ghraib did not escape the attention of investigators. The so-called "[Schlesinger Report](#)" on detainee abuses included an entire appendix recounting the Stanford experiment and what it taught about how secondary psychopathy can be induced in those working in a system or institution.

Nor did the connection between Stanford and Abu Ghraib escape the attention of the public. After revelation of the Abu Ghraib abuses in 2004, the Stanford Prison Experiment website's traffic [exploded to 250,000 page views per day](#).

What most of the public do not know, however, is that the funding for the Stanford Prison Experiment came from the Office of Naval Research, which [provided a grant](#) "to study antisocial behaviour." It seems that the military psychopaths certainly *did* learn the lessons of that experiment—and then promptly weaponized them.

Whatever the case, although nothing in any of these experiments or research exonerates any individual from the evil deeds that they have committed, these findings do shine a light on the problem of secondary psychopathy.

How much of the madness of our society is a projection of the psychopaths who are running it?

Ruled by Madmen

At this point in our study, we have reached a conclusion as startling as it is undeniable: We are ruled by madmen and, living and working under their mad systems of control, we risk becoming mad ourselves.

Even worse, the last few years of COVID insanity have shown us that the political psychopaths are perfecting their weapons of psychological control and that a large percentage of the public are more than happy to be the enforcers of the biosecurity prison state.

In the conclusion to this series, we will examine the pathocracy that these political psychopaths have constructed and discuss how we can break free from the madhouse they are creating.

Stay tuned . . .

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Dissent Into Madness: Escaping the Madhouse



THE CORBETT REPORT
17 APR 2023



by James Corbett

corbettreport.com

April 16, 2023

In the "Dissent Into Madness" series, we have been exploring the nexus of psychology and politics.

In Part 1 of this series, "[The Weaponization of Psychology](#)," I detailed the process by which the psychiatric profession has been turned into an instrument for repressing and marginalizing political dissidents.

In Part 2, "[Crazy Conspiracy Theorists](#)," I documented how this weaponized psychology has been wielded against conspiracy theorists, pathologizing those who seek to point out the obvious truths about world events such as 9/11 and the scamdemic.

In Part 3, "[Projections of the Psychopaths](#)," I documented the psychopathology of those in positions of political power and noted how society itself is being warped to reflect those psychopaths' own twisted psyche.

Finally, in this week's conclusion to the series, I will tackle the most important question of all: how do we escape the madhouse constructed by the political psychopaths?

Pathocracy



Statist propaganda in the West tries to convince us that we live in a democracy, exemplifying Abraham Lincoln's famous ideal of "government of the people, by the people, for the people."

But this is gaslighting. In truth, we live in a *pathocracy*, which, borrowing from Lincoln, might be described as "government of the psychopaths, by the psychopaths, for the psychopaths."

Although "pathocracy" is still a foreign concept to many, it is by now a well-established and thoroughly documented phenomenon. The term was coined by Andrew Lobaczewski—a Polish psychologist whose life's work was shaped by his experience growing up first under the thumb of the brutal Nazi occupation and then under the equally brutal Soviet regime—in his book, [*Political Ponerology*](#).

Lobaczewski defines pathocracy as a system of government "wherein a small pathological minority takes control over a society of normal people." Then, in a chapter of *Political Ponerology* devoted to the subject, he describes how pathocracies develop, how they consolidate power, and how they trick, cajole, intimidate and otherwise induce non-psychopaths into participating in their madness.

How can soldiers' natural aversion to pulling the trigger on complete strangers be overcome? How can doctors who have sworn an oath to do no harm participate in the pandemic madness of recent years? How can regular, salt-of-the-earth, working-class policemen be induced to brutally beat peaceful protesters? These are the questions that keep both the pathocrats in power and those looking to escape the pathocracy up at night, albeit for very different reasons.

Thankfully, we do not need to ponder these questions in a vacuum. In fact, the conditions for creating an environment in which the average person can be induced to participate in evil acts has been studied, catalogued and discussed by psychologists for the better part of a century. Unsurprisingly, though, this research, ostensibly intended to better understand how people can

guard against such manipulation, has instead been weaponized by the pathocrats and used to fine-tune the creation of systems for generating more obedient order-followers. In fact, this was part of the point of the well-known but almost completely misunderstood Milgram experiments (more on which below).

At this point in our exploration, we are finally beginning to grasp the full extent of the problem posed by psychopaths in positions of political, corporate and financial power.

The problem isn't just that psychology has been weaponized against those of us who would engage in political dissent.

And the problem isn't simply that this system for suppressing and pathologizing dissent has been created by literal psychopaths and their sociopathic lackeys.

The problem is that the state *itself* is psychopathic and is actively warping the morals of otherwise mentally sound individuals, causing them to adopt psychopathic traits in return for material reward and positions of authority.

This is the problem of pathocracy.

Once we realize the gravity of this situation, the obvious question presents itself: how do we throw off the yoke of the political psychopaths and topple their pathocracy?

As usual, the quality of our answer to this question is directly dependent on the depth of our understanding of the underlying problem.

For example, in The Corbett Report comments section recently, Corbett Report member [TruthSeeker](#) framed the problem of toppling the pathocracy this way: "Perhaps we can find a way to eliminate psychopaths from all positions of power."

At first glance, this suggestion seems like a reasonable course of action. After all, if we could find a way to "eliminate psychopaths from all positions of power," then that would automatically solve the problem of political psychopathy, wouldn't it?

But, as Corbett Report member G. Jinping noted in [his reply](#) to TruthSeeker:

We'll have to come up with a solution (for getting psychopaths out of power) that takes into account that the number two man, number three, etc. are probably just psychopaths who are at an earlier stage in their ascent to the top. Maybe we could just pick names at random from the phone book, if we still had phone books! Seriously, this is an intractable problem, that can only be addressed with the decentralization of power. I don't expect that to happen anytime soon.

Indeed, as G. Jinping rightly observes, the problem is more pervasive than many are willing to believe.

TruthSeeker's proposal would be viable only if there are a few isolated psychopaths who happen to have ascended to positions of political power. But if there are in fact *many* psychopaths who are all vying with each other for political control, then we have to understand that eliminating the current political psychopaths would merely open the door for others to step into those vacant

positions. Worse, given the psychopathic nature of the power structure as it exists, the system itself actually ensures that psychopaths and sociopaths who, by definition, show no remorse or moral qualms about hurting others will end up winning the vicious battle to fill the top spots in the political hierarchy.

Only when we step back and interrogate the political system as a whole can we appreciate that the very existence of those seats of power from which a handful of individuals can rule over the masses is *itself* a construct of the pathocracy. Unless and until those seats of power are eliminated altogether, we will never rid ourselves of the struggle for dominance that rewards the psychopaths with control over others.

The elimination of those seats of power, however, will not happen until we overturn the underlying assumption that centralization of power is necessary in the first place. And sadly, as G. Jinping correctly observes, given the relatively infantile state of humanity's political development, we should not expect the Ring of Power to be cast into the fires of Mount Doom anytime soon.

So, for those of us morally sound individuals currently living under the rule of the psychopaths, the question remains: what can we possibly do to overthrow the pathocracy?

As it turns out, the answer to that question may be much simpler than we think.

Circuit Breaker



In the 1960s, psychologist Stanley Milgram set out to study the extent to which people's blind obedience to perceived authority influences their behaviour. It was with this goal in mind that Milgram began his infamous study of obedience on August 7, 1961.

The [results](#) of those experiments, well-known to the public by now, ostensibly demonstrate that average, everyday people can be induced to deliver what they believe to be potentially lethal electric shocks to complete strangers based solely on the say-so of an authority figure. This finding is most commonly [summarized](#) with the factoid that a whopping 65% of participants in the original 40-person study were willing to deliver a 450 Volt shock—what they were led to believe could be a potentially lethal shock—to an audibly distressed person based on nothing more than a prompt from a person in a lab coat wielding a clipboard.

As one of the most famous psychological studies of the 20th century, the Milgram experiments have generated no end of debate, controversy and scrutiny. The [NPR-promoted critics](#) of the experiments, who contend that most of the study's participants knew that the entire situation was phoney and that they disobeyed even more often than was reported, are often pitted against the [establishment psychologist defenders of the experiment](#), who correctly note that the experiments' shocking (pun intended) conclusions have been independently reproduced [time](#) and [time](#) again in [country](#) after [country](#) around the world. (In one particularly twisted reproduction, the researchers even sought to ensure that no subject would suspect the experiment was fake by delivering [real electric shocks to cute puppies](#)).

What almost everyone misses about the Milgram experiments, however, is that the study was not *one* experiment that was conducted on *one* set of 40 participants *one* time to yield *one* final result. In fact, Milgram conducted the experiment a total of 17 times with 17 separate cohorts of 40 to 60 test subjects, with each iteration of the study employing a number of [experimental variations](#).

In one variation, he changed the site of the study from the Yale University campus to a rundown office building. In another variation, the test subjects were allowed to instruct an assistant to deliver the shocks instead of pressing the switch themselves. In still another variant, the lab coat-wearing actor playing the "experimenter" was called away on business and replaced by an ordinary man wearing a suit. And in yet another variation, the test subject was obliged to wait and watch another actors become the "teacher" and go through the experiment before assuming the role himself.

Each variation produced [markedly different results](#). When the test subject could instruct someone else to deliver the shocks instead of doing it himself, for instance, the percentage of participants willing to deliver the maximum (supposedly potentially lethal) shock rose to an incredible 92.5%. When the experiment took place in an office building instead of on the Yale campus, the number willing to administer the maximum shock dropped to 48%. And when the test subject watched other people take the "teacher" role before them and observed them refusing to obey the experimenter's command to deliver the shocks, that subject's willingness to deliver the maximum shock plummeted to 10%.

Let me rephrase that for the hard of thinking. When the test subject saw someone disobey the experimenter, they themselves refused to proceed with the experiment 90% of the time.

This is the surprising conclusion that has been scrubbed from most accounts of the Milgram experiments: Disobedience, once modeled, becomes an option in the mind of the public.

This point is crucial to understand because, exactly as [Étienne de La Boétie pointed out](#) nearly 500 years ago, a small cadre of tyrants, no matter how psychopathically menacing, are incapable of administering a tyranny all by themselves. They require the active participation of a much larger number of obedient order-followers.

Indeed, it is important to become conscious of the fact that none of the worst excesses of the pathocracy in recent times would have been possible without the active participation of vast swaths of the population. So-called vaccine "mandates" were not achieved by one psychopath in a position of political authority, or even by a gaggle of such pathocrats. They were enabled by the doctors who participated in the vaccination drives against their own experience, judgment and

training, the employers who imposed vaccine requirements on their employees, the business owners who implemented vaccine certificate checks on their premises, the police officers who threw the unvaccinated in quarantine facilities, the workers who kept those quarantine centers functioning, the judges and lawyers who rubber-stamped all these actions, etc.

The same goes for any number of pathocratic abuses that we have been subjected to in recent years. These programs can only be implemented when most of the people comply with their orders and thus fulfill their role in the operation.

Just as in the time of La Boétie, our enslavement to the pathocracy is, by and large, a voluntary servitude born of obedience.

Combining La Boétie's insight with Milgram's lesser-known experimental results, then, we find a template for toppling the pathocracy: highly visible acts of disobedience.

But is this true? Can a single act of disobedience really bring down a pathocracy?

Once again, we don't have to speculate about this possibility in a vacuum. Thanks to the wonders of modern technology, we can actually [watch a recording](#) of such an event happening in real time.

On December 21, 1989, Romanian dictator Nicolae Ceaușescu took to Palace Square to address the Romanian people. At first, it proceeded like any number of such speeches he had delivered over the years. He talked about the successes of Romania's socialist revolution and sung the praises of the "multi-laterally developed Socialist society" that had arisen under his brutal reign.

But then, something extraordinary happened. Someone booed. The boo was taken up by others and became a jeer. Chants of "Timișoara!" rippled through the crowd, a reference to a massacre of political dissidents by Ceaușescu's security forces that had taken place just days earlier.

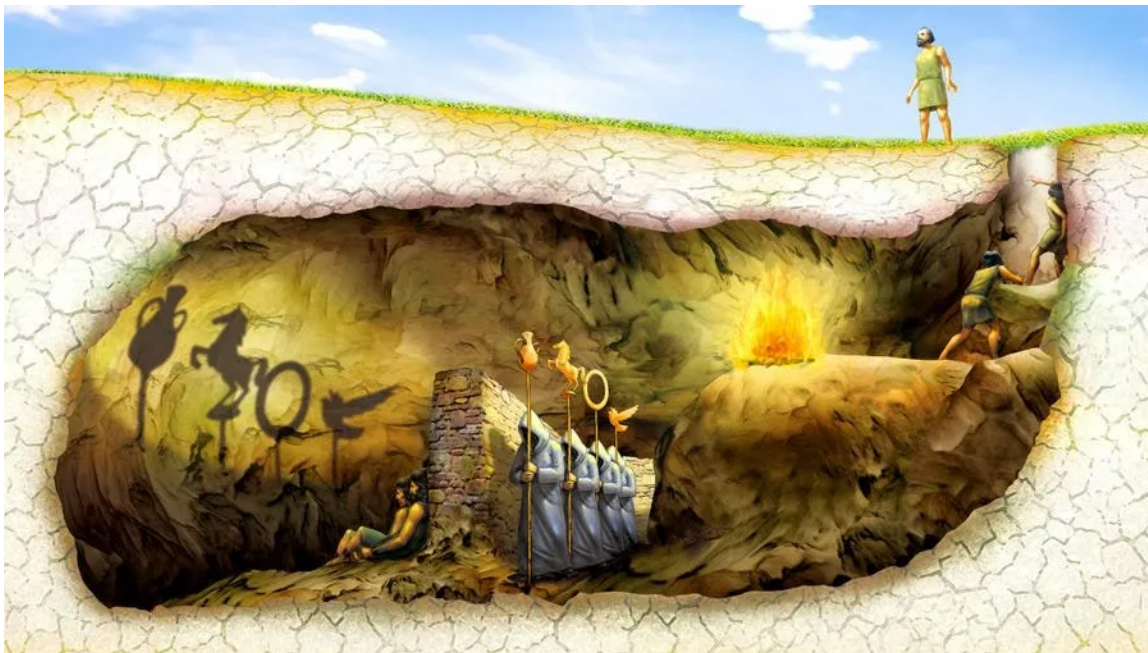
The dictator, unused to any sign of dissent from the population over whom he had ruled so brutally for decades, called for order. His wife demanded the crowd's silence, prompting Ceaușescu to tell *her* to shut up, and then he attempted to continue with his speech. But the jeers began again.

The footage of the incident, including Ceaușescu's look of utter confusion as he realizes that the crowd has turned against him and that the threat of violence is not enough to subdue them, is priceless. There, captured on tape for posterity, is the moment when the realization dawns on the tyrant that the people have rejected his tyranny. The rest of the story—the riots and unrest, the attempted escape of Ceaușescu and his wife, their capture by military defectors and their execution on Christmas Day—all stems from that precise moment when one person in the crowd simply voiced what the rest of the crowd was feeling.

This is the circuit breaker effect. By saying no to illegitimate authority, resisting bullies and tyrants, disobeying immoral orders, refusing to comply with unjust mandates and demands, we make it that much easier for those around us to stand up for what they, too, know to be right.

But wait, it gets even better . . .

Escaping the Madhouse



First, the good news: pathocracies are inherently unstable and they are doomed at some point to topple under their own weight.

Indeed, as Lobaczewski points out in his discussion of the phenomenon, pathocracies by their very nature possess numerous weaknesses that make their downfall inevitable. They require, for instance, that key administrative positions be filled not by finding the most competent men and women in the general public and promoting them based on ability and merit, but by recruiting the most serviceable lackeys from the much narrower pool of psychopaths and sociopaths. This leads to the seemingly endless parade of low-grade morons and feckless, out-of-touch imbeciles who end up in positions of power, greatly degrading the effectiveness and stability of the pathocratic state.

Pathocrats, like all psychopaths, also live in mortal fear of being exposed as pathological. Commenters on psychopathy have long pointed out that the mask of sanity—the psychopath's ability to hide their moral defect from others—is incredibly important to them. After all, once identified, psychopaths can be effectively shunned and "eliminated" from positions of power, as TruthSeeker suggests above. As Lobaczewski writes:

Normal people slowly learn to perceive the weak spots of such a system and utilize the possibilities of more expedient arrangement of their lives. They begin to give each other advice in these matters, thus slowly regenerating the feelings of social links and reciprocal trust. A new phenomenon occurs: separation between the pathocrats and the society of normal people. The latter have an advantage of talent, professional skills, and healthy common sense.

Next, the even better news: if it is true that psychopaths can fashion a psychopathic society that twists people into sociopaths, then the opposite is true, too. Healthy, non-pathological humans with love, empathy and compassion can fashion a society that brings out the better side of

human nature.

This is the real goal of the erstwhile victims of the pathocrats. Not to eliminate the political psychopaths and assume their positions of power in the psychopathic political system that they created, nor even to abolish that system altogether, but to envision a world in which compassion, cooperation, love and empathy are not just encouraged but actively rewarded. A world in which every person is allowed to become their best possible self.

It is up to each one of us to model that which we wish to see in the world. Just like the brave dissenter who can break the circuit of tyranny by voicing opposition to the tyrant, we can also become the models of love, understanding and compassion that will motivate others to become the same.

After all, if the psychopaths have spent centuries weaponizing psychology to more effectively control us, can't we wield our understanding of human nature for something good? And isn't that what healthy, non-psychopathic individuals forming a healthy, non-psychopathic society would spend their time and resources doing?

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[Mitchell's theory](#) (that "producing learned helplessness in a Qaeda interrogation subject might ensure that he would comply with his captor's demands") was bogus. More experienced interrogators objected at the time, noting that torture would only induce a prisoner to say what his captor wants, not what he knows.

What those interrogators didn't understand was that extracting false confessions from prisoners was actually the *point* of the CIA torture program. It was "confessions" extracted under torture, after all, that went on to form the backbone of the 9/11 Commission Report, with [a full quarter of all of the report's footnotes](#) deriving from torture testimony.

The Worst is Yet to Come . . .

Yes, from mind control experiments to torture programs to brainwashing and lobotomization, there can be no doubt that the governments, militaries and intelligence agencies of every major nation have devoted considerable resources to the weaponization of psychiatry over the course of the past century.

But, as it turns out, one of the simplest and easiest techniques for controlling dissent is simply to pathologize it. As we are beginning to see, simply declaring resistance to the status quo to be a form of mental disorder can be an exceptionally powerful tool for silencing opposition.

Next week, we will examine the ways this technique is now being employed against the conspiracy realists who seek to point out the obvious truths about the homeland security state and the biosecurity state.

Stay tuned . . .

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